

VOL. 3, NO. 1

JAN.  
1970  
FEB.

FULCRUM

---

15¢

*Confusion*  
&  
PEACE

# SOAPBOX

P.O. BOX 227, VICTORIA, B.C.,  
CANADA

## FULCRUM "Soapbox":

Along with Don Woolcock sold several copies of FULCRUM at corner of Robson and Granville. Send same number (24) of FULCRUMS each issue. Heard from Com. Morrissey, World Socialist Party of Ireland, Dublin. She received 4 copies of FULCRUM which she thinks is just great.

Yours for Socialism,  
Ed. Watson,  
Vancouver.

## FULCRUM:

My brother John and I feel that FULCRUM is a better journal for the illustrations, cartoons, etc., and the price should be increased, ... There is a great deal of work involved in producing the journal, the literary as well as the artistic productions. I have never seen a better illustration than the one on Fulcrum's Nov-Dec cover depicting the gory day known as Remembrance Day.

Comradely,  
Anne Cherkas,  
Winnipeg.

## FULCRUM "Soapbox":

The views of FULCRUM readers regarding future expansion, style and price were solicited in the Nov-Dec. issue. Here are some of the responses.

## FULCRUM:

I am sending a \$2 donation. I would not mind putting up (FULCRUM) price to say \$2 or \$3 a year. But please keep out the FOUR LETTER WORDS. We don't need those.

Herbert Leach, Dryden, Ont.

## FULCRUM:

...Offset Press? A great idea... FULCRUM should remain...unsophisticated. It breaks the image of an old party. If FULCRUM could become the Party organ the price should be increased to cover costs.

In the last FULCRUM in "On Production" appeared "Young Socialists", it should have been young Socialists, "Young Socialists" being the name of a Trotskyite organization.

Yours for the Revolution,  
John Woolcock,  
Vancouver.

John's criticism regarding "Young Socialists" is quite correct. Our apologies. It was an error in production not in theory - Ed.

## FULCRUM:

...I would like to see the FULCRUM continue as it is and instead of over-perfecting what little material you have; strive to put more material in each issue. At any rate, the paper has great potential--ESPECIALLY NOW!

Yours for Socialism,  
Dixie Deines,  
Vancouver.

## MIMEOGRAPH MACHINE FOR SALE

As is usually the case. If there is a choice of staying on familiar ground for spending money and taking a chance the Victoria Local, S.P.C. spent the money and bought FULCRUM an old 1250 Multilith Offset Press. Almost every adjustment possible was out but if this appears and it can be read it means the production committee was successful.



# PEACE

-by J. Milne

3

and --

## CONFUSION

Socialists have often mentioned that Socialism is one of the most abused words in the language. The average person knows what a worthless or terrible thing Socialism is. He got this knowledge from the daily press which got it from its employer or fashioned it to please its employer who also, fingering purse strings, gets a favorable hearing from the institutes of higher learning.

But Socialism is not the only subject misrepresented. The employer has a goodly assortment of views that are given respectful publicity. The worth of an idea is not always the evidence and logic behind it; the amount of money behind it can be more important and a wrong idea, even an abominable one, given the trimmings that money can buy, can be made to look like the deepest profundity.

So we are given thoughts on prices, wages, strikes and some other subjects that are largely nonsense but are dressed learnedly and attractively by high-paid writers and educators whose job is to make money and who know that it can best be made by pleasing plutocrats.

It hardly needs mentioning that plutocrats do not spread wrong ideas just to bewilder others. They are not bad people. They go to church on Sundays and subscribe to the golden rule, the Readers' Digest and the leading charities, and it can surely not be argued that society would be better served by their removal from its back. They are the mainstay of civilization and it is just unfortunate that the facts of the modern world have to be dressed to protect and preserve this fundamental situation. High wages are bad because they force prices up and outtail the market. Strikes are bad because they keep goods from reaching people. High prices are not in themselves bad (they are so only when caused by high wages), for the investor must receive a return on his investment. These thoughts are all plausible, wrong and widely held, their widespread acceptance made possible by the skills of the word-factories.

Look too at biblical edict. The commandment, Thou shalt not steal, was not intended to mean that a small part of society must not take possession of the earth; it clearly means that the rest of society must not take any of it back. Similarly, the commandment, Thou shalt not kill, doesn't mean that we must not indulge in regular butcheries; it means only that we must not kill except as officially prescribed.

Which brings up the subject of peace. Around the earth at any given moment can usually be found large numbers of people protesting against the war going on over here or the one going on over there. Sometimes all the wars are opposed and sometimes one is opposed and another approved. Some folks regarded the Russian invasion of Hungary as liberating and laudable; others thought it was brutal and enslaving. Some thought the British action in Cyprus and the French action in Algeria were imperialistic and inhuman; others praised both nations for their restraint in difficult circumstances. To Egypt and Israel were attributed motives both mercenary and altruistic in their six day war and each nation was supported by antagonistic advocates of peace. A lot of people condemn mightily American intervention in Viet Nam; others think the peace of the world depends on the success of American arms.

It is all very confusing. Freedom is sought from nations devoted to freedom. Liberty is sought from liberators. Peace is implored from the stoutest pro-

continued on page 4

4  
Peace and Confusion (continued)

ponents of peace. Flowers and cobble stones are brought to the aid of historic causes. How do we sort all this out and make sense of it? For surely there must be sense here somewhere.

Most people favor peace. But having said this we start looking around and run into trouble. Peace comes in different packages and affects people in different ways. Industrial peace is one of these packages and it means a placid acceptance of existing living standards, perhaps even a lowering of those standards; the need for such peace being solidly and convincingly stated by the ever-present, ever-loyal word jugglers mentioned earlier. But words, however magnificent, can't fill empty bellies and somewhere along the line the peace preserved by the former gives way to the pressures brought on by the latter and the conception of peace becomes irrationally associated with well stuffed interiors. The situation is then explosive rather than harmonious and the traditional and time honored attitude to peace becomes of necessity augmented by the use of tear gas and police clubs.

Another of the packages peace comes in is the one called domestic peace. When two young people become married they have in most cases thought of each other's limitations and decided that these can be corrected or tolerated, and when the young husband makes an ass of himself at a party or the young wife puts cement in the hammers, domestic tranquility is not disturbed in a serious way. But everyone has heard the old saying, When poverty comes in the door love goes out the window. Statistics show that more domestic strife comes from this direction than from any other, and while family courts and marriage councillors do much to further the fiction that domestic troubles need only good advice, the relationship between this problem and the one just mentioned brings to the fore attention to the obvious if indirect influence of the policeman's club.

A further peace package that may be worth considering is the peace that passeth all understanding, but this properly belongs in the domain of the clergy which specializes in matters that passeth all understanding.

What people are usually thinking of when they think of peace is the interval existing between armed international conflicts. U.S. and Russian troops are not presently killing each other; they are at peace. Germany and Britain are similarly at peace, as also are other countries. Sometimes however the line between war and peace is not easily drawn. The U.S. and North Vietnam are not at war, but their actions do not prove it. Israel and Egypt are not at war, but each believes the other doesn't believe it. Then comes China's development of the atom bomb, proudly hailed by its leaders as an outstanding contribution to world peace, this accompanied and followed by showers of invective aimed at the Moscow and Washington warmongers.

Peace among nations is as elusive as lambs among lions. The modern world is made up of large nations anxious to retain their dimensions, smaller nations that would be happy to nibble at the large ones, and gobbled-up areas struggling for "national liberation". The large nations, though looking at each other suspiciously, know no reason for war and wish only to be left alone with their fat, although they are often ready to bring order and democracy to a troublesome little upstart when necessary, without mention of mundane interest. Britain and France disgorged the two largest world empires out of the goodness of their hearts, a sentiment approved, encouraged and admired by powerful newcomers who viewed the resulting gravy pot not with excessive distaste.

Protestors against war always have one failing in common: they protest without knowledge of the nature and complexities of the modern world. Do they favor the

continued on page 5



## Peace and Confusion (continued)

U.S. concept of peace? The British? French? Russian? The brand are all different. The U.S. fights in Vietnam in the name of peace. Britain yearns for peace in Vietnam and sharpens sanctions against Rhodesia. The French abhor the goings-on elsewhere and stir up hatreds in Quebec. The Russians demand an end to aggression and send tanks into Czechoslovakia. There is no nation that supports peace unqualifiedly. Nor are there any peace marchers who do. The standard questions still remain: What should be done in the face of a new Nazi or similar threat to democracy? Should we stand idly by while our homes are destroyed by invaders? Should we look on listlessly while our sons are murdered and our daughters ravaged? Have we lost our guts?

The French fear a rearméd Germany. The British fear a unified Europe. The Russians fear the west. The U.S. fear the Russians. Where do the peace marchers stand in all these cross currents? What do these things mean to them?

Young Americans go out of the country to evade the draft. Others burn their draft cards and go to jail. Opposition to the war in Vietnam grows in the U.S. as it grows in other countries. And when the war ends, as it must do sometime, whether it is won or lost, what will its opponents have accomplished? What will they have taught - or learned?

In the name of peace a nation goes to war. In the name of peace the war is opposed. In the name of peace the opponents are damned as backstabbers. In the name of peace all things are possible. Peace takes a place beside Socialism, in the sense that it is given all meanings, including its opposite.

Thirty years ago the heavy sound of marching feet could be heard all over Europe. The outraged screams and plaintive bleats of statesmen mingled with the rising chorus of growing numbers opposed to the coming madness. The madness came and engulfed too the peace fighters who marched away with the sturdy regiments sent out to save the world.

It can happen again. It will happen again. Not one sound has come from the peace marchers indicating that they know what wars are about. Not one thought has come from their spokesmen suggesting that when the bugles really begin to blow they will not exchange their placards for rifles and march again in a greater cause - as their mentors did nearly thirty years ago.

The protestors against war, like protestors of other kinds today and at other times, are protestors only in the shallowest sense: Carried emotionally in one direction they can as readily be carried emotionally in another. And even while they stand with equal courage in support of another and greater evil, the one that makes inevitable the evil they fight against. Their work and courage and sacrifice are made worthless by their continued support of the present form of society.

Yes, capitalism is the real enemy of modern man. Only an understanding of capitalism can bring an understanding of its confusions, its contradictions, its horrors. Only such an understanding can explain the need for the deceptions of the plutocracy, the fears of the nations, the poverty, the insecurity and the wars that forever threaten human extinction. The only real protestors against wars are those who protest against it between wars and during wars and whose protests reach to the cause of war and work to end the cause. The only real protestors against war are the Socialists, represented by the Socialist Party of Canada and its companion parties in other countries, organizations banded to bring a new form of society, one in which the cause of war, the class ownership of the means of wealth production and distribution, is ended and replaced by the

continued on page 6

common ownership and control of these means, so bringing about the final end to want and war.

The peace marchers are invited to give their protests responsible and worthwhile direction by joining the ranks of the Socialists.

## REBUTTAL

G. Jenkins

# "WHAT PROOF?"

Wayne S. Huff, "a student of history", has challenged the authenticity of a paragraph of the article "Remembrance Day" in the Nov-Dec FULCRUM. The paragraph was ---- "What Proof? 'A letter from Sir Winston Churchill to Stalin, written in April 28, 1945, implies that Franklin D. Roosevelt, Churchill and Stalin agreed upon a per centage division of Europe into spheres of influence during their conference at Yalta in 1943.'"

His objection was: "I, Wayne S. Huff, here stakes his reputation as a student of history, by saying that Mr. Jenkins cannot prove that statement; however I will soon have access to the COMPLETE OFFICIAL DOCUMENTS of Yalta, Tehran, and Potsdam, and will be able to prove the statement as false.."

The aim of the article was to show that war was an inevitable part of the present world society of production for trade for profit, and WW II was used as an instance in which some well known political and business men made some statements revealing the capitalist nature of wars.

At first notice it might seem strange that Mr. Huff chose to ignore the quotations from the German, U.S., and British interests in that war. He became ruffled only when Russian toes were stepped on. But when the context of his whole letter is noted, it is clear that he views all the nations which label themselves "Communist" through rose-colored glasses. They are allegedly building a world brotherhood of men, under the guidance of humanitarian leaders. Complimentary to this view is a further hang-up about leadership. Some of the "great" men on the "bad guys" side were also humanitarian, including Abe Lincoln.

There is no desire here to stimulate Mr. Huff's adrenalin glands further, but it seems that he has picked his God first, and is attempting to tailor history to fit his personal painkiller. And in the process is victimized by a political put-on as old as civilization.

This degree of mental alcoholism requires a turned down hearing aid whenever sounds that are discordant to the chosen narcotic invade the scene.

The idea that Russia, led by Stalin fought World War II for any other objective than the good of all people cannot be tolerated by these hero worshippers. Like copulating for chastity, an incongruity must be embraced that would be laughable in any other pursuit. So it makes sense to kill people to save lives, to make war to get peace. Or that the rich rulers of Russia could have 7 million citizens in

continued on page 7



Rebuttal - What Proof? (continued)

forced labor camps while another 7,500,000 laid down their "lives" for freedom. All these unfortunate people were variations of Wayne S. Huff in that they accept dogmas in explanation of social phenomena rather than dig down to find the material causes. This puts them in one camp or another of the national groups into which world capitalism is divided. German workers died for the German capitalist class in that war too;-- 3,500,000 Japanese wage-slaves died for their masters, and so on ad nauseam.

Our propertied overlords are so arrogant, and sure of the effectiveness of their mental conditioning techniques, they have no fear of revealing secrets only a few years after the latest binge of sanguine nonsense has ceased.

The Churchill letter mentioned in the Victoria "Daily Colonist" of Nov. 27, 1968, that raffled Mr. Huff so much was one of a collection of documents compiled by the Sikorski Historical Institute in London about that time. But the Sikorski Institute is a retardee in the speed department. That old spell-binder, Churchill himself, in the last volume of his history of the war, "Triumph and Tragedy," revealed back in 1954 more of the real motivations of all the belligerents. His book, and U.S. diplomatic papers released by the State Department in 1961, describe the redrawing of the map of Europe by Roosevelt, Churchill and Stalin, blue pencils and all.

And the "rights of small nations?" The freedom of the peoples who were rescued from the "Nazi beast!" And all the other cries that urged the cannon fodder on to the slaughter? Not only were the survivors not consulted, they were part of the loot, profit-producing wage-workers allocated to the supreme victors, in their behind closed doors deal after the bloody dispute over markets and territory had been settled.

The proof of the point in Churchill's letter is not to be found in his document alone, in isolation from the pertinent picture of world exploitation, as a whole. It is past time that more of the useful majority in society kicked their mental drug habit, and turned to face their tormentor. It can be eradicated so easily once it is understood.

## REFORMS ?

by Bill Pritchard

Socialists are often accused of being OPPOSED to reforms: social legislation designed to ameliorate some more or less intolerable situation - Medicare, Social Security, etc.

How valid is this accusation? The Companion Parties of Socialism do NOT OPPOSE reforms PER SE, any more than they ADVOCATE them. Socialists do not support or agitate for them precisely on the grounds upon which they are ostensibly presented. For they do NOT CURE the ills to which they are addressed. Socialists con-

continued on page 8

## Reforms! (continued)

tend further ~~that~~ the interest of the ruling powers lies in attracting votes for their various political programs. Witness the reforms, or promises, offered by the politicians in an election year. They are a necessary policy of governments seeking a broader base of support in their efforts to maintain a sufficient degree of viability in the capitalist system; to keep order in a social system whose nature is to engender disorder; to maintain an unstable equilibrium in a system continually facing crises. And in times of great stress the offering of reforms to a restless and dissatisfied populace, helps to provide a "breathing spell" to a badly harassed government.

The Roosevelt reforms of the New Deal, immediately following the "Great Depression" were instituted not only as a sop to the enraged dispossessed, but to rebuild and reinforce a sagging business economy and fractured financial structure. They succeeded only to a very limited degree. As a worried mother tries to appease a howling infant by placing a pacifier in the child's mouth and sometimes sweetens it by coating it with syrup - so these reforms were offered with promises to do away with "fear" - that of the dispossessed and of those also who own and control.

But they did nothing whatever to help resolve the basic contradictions in the economic system. The gap between the "haves" and the "have-nots" remained and even widened, and the economy was "saved" only by the outbreak of war. This war basis has continued throughout the ensuing "peace" years.

Consider also two outstanding reforms of the past few years: The "Alianza por Progreso", and the "War on Poverty". The former is now dying of inanition, and the latter never succeeded in getting off the ground.

The alliance for Progress was undertaken to underwrite the "Good Neighbor Policy", to fasten Latin America to the chariot of United States Imperialism, so that the countries to be "helped" might become suppliers of raw materials, and sources of capital accumulation. The denizens of the slums of Peru, Guatemala, Brazil, etc., still wallow in their unrelieved poverty, and any great protest on their part is taken care of by dictatorial rulers, aided and abetted by the C.I.A. and the Green Berets. Meantime here at home the increasing poverty and hopelessness of the ghettos of all our large cities gives the lie to the "Great Society" and its "War on Poverty". And that great reform which one writer says "is daintily referred to as Urban Renewal" does not even begin to touch the fringe of the inhabitants, yet Capitalism cannot reform it. It may, however, destroy it, for the introduction of more sophisticated weaponry and a National Guard specially trained in "riot control" is now suggested as the answer, an increasing voiced response to the chaos and disorders of the moment. This now seems to be the only response of the selfish egotism of a ruling clique.

A half century of reforms, which do not reform, leaves this society more affluent in the upper levels and more poverty stricken in the lower. The fewer rich become richer and the increasing many poorer. Despite growth in the Gross National Product, despite an apparent rise in the general standard of living for some, the gap remains and widens.

While Socialists conclude that Capitalism cannot be genuinely reformed in the interest of the whole of society, Socialists conclude also that it can be superseded by a better, higher, social order. It is to this end - that of changing the world - we direct our efforts.



## Reforms! (continued)

It once was asked of this writer at a public meeting: "How would you Socialists suggest, right now, organizing production". To which I replied, "PRODUCTION is already organized - there is no problem in that area. There is no anarchy in production today; Anarchy appears when the products reach the market. So production, we suggest, would be carried on as it is now BUT WITH THE OTHER FELLOW, THE CAPITALIST OWNER, OUT OF THE PICTURE. But there being no problem in production - only in distribution - these important changes would occur:

- (1) Distribution of goods and services instead of exchange; thus "use" instead of "profit."
- (2) Administration of THINGS instead of Government of PEOPLE.
- (3) A complete social body; not one divided into Rulers and Ruled.
- (4) An entire economy administered democratically in the interest of the entire community.

In closing permit this observation: Any socialist with a correct reading of Marx and knowledge gained from his own researches into history knows that societies have passed through various periods, with different social formulations, but ever possessing rulers and ruled, until today mankind faces another "Eternal Order", capitalism. This present order, despite its cruelties and oppressions represented social advance and in its early stages, compared to its antecedents, was "liberal" and "progressive". It is no more "Eternal" than Feudalism, or Chattel Slavery. Its increasing and continual crises indicate its time of dissolution; as it was with previous social orders: "Where wealth accumulates and men decay."

Growing affluence above among the few; abysmal poverty below the lot of the many. Chaos abounds and confusion reigns; crime in the streets and warfare abroad. These and one thousand and one other distressing items are featured daily in the news media and presently exercise more and more minds in the populace.

The politicians cry "Reform", "Law and Order", etc., etc., and the pity is that so many are thereby fooled.

When Socialists say capitalism cannot be reformed in the interests of the majority but it can be abolished we speak the language of History. Socialists have learned from a study of History that no Society ever sets itself the task of dealing with any situation or problem without that Society having first developed the necessary and sufficient conditions - or at least perceived those conditions in process of emergence. Nor can any society be dissolved and replaced by a higher one until it has developed all those forces requisite for its replacement. These forces are now abundantly evident.

Ever more apparent is the high technological perfection in modern society - automation, which does not come about automatically (it is often restrained because of the influence of various vested interests).

Also seen is a productive apparatus capable of producing more than a sufficiency for all. The age long problem facing man - PRODUCTION - has been solved. Poverty, chaos, war and social strife can be eliminated by doing away with the root

continued on page 10

### Reforms! (continued)

causes of these horrors. This is our objective: To abolish capitalism, not vainly attempt to reform it.

Link, think, and THINK AGAIN and THINKING ARIGHT join us in this great and only meaningful task.

## BOUGAINVILLE ISLAND

# WARNING From AUSTRALIA

G. PETER

During August 1969, two superstition governed cultures came into collision on Bougainville Island. Here subsistence farming is the mode of life for the islanders--a step, maybe, away from tribal communism but still a long way from commodity production. Copper mining ventures by Conzinc Riotinto on the islands increasingly tends towards the separation of the natives from their traditional union with their means of life, must result in hastening their conversion from primitive tribal communism to the international position of landless wage laborers. In short, we are witnessing a piece of our own past history whereby through a "series of historical processes" our laboring ancestors became separated from the land and instruments of production and were obliged to become wage slaves to those who own the means of life as private or personal property.

The natives, more than likely are less naive than were their ancestors--after all something of the 200-300 years of recent world development -- and particularly Australian and Pacific Ocean history, must have rubbed off on them -- increasing their awareness. They seem surprisingly sophisticated as to the probable outcome of the modern mining invasion. Says one native: "We can't sell our land; it is to us our own skin". Says another: "...to take our land they would have to kill us.

Nowhere, either from the pulpit, press, government or company spokesmen is it made clear that this is an ever recurring theme. If we limit ourselves to the daily report on this subject we would get the idea that the conflict is due to a misunderstanding and that there is no historical precedence to this bitter clash of interests. That it is a tragically recurring theme and that there is plenty of precedence is supplied by Daisy Bates in her book, *The Passing of the Aborigine*. She was of Irish origin, worked as a Fleet St. journalist for the "Review of Reviews" during the 1890s. This remarkable woman in her role as journalist came to Australia to investigate allegations of cruelty to West Australian aborigines. She was to spend a lifetime living among these people and on their terms almost. It is true that much of this data is related to now extinct native tribes. It is equally true that much of it is clearly prophetic as a warning to other native peoples about to tread the road to extinction, especially relevant at this time to the Bougainville Islanders.

Daisy Bates writes: "When Captain Sterling landed on the West Australian coast in 1829 he computed the aboriginal population of the metropolitan area to be 1,500  
continued on page 11



### Bougainville Island (continued)

natives. In 1907 we buried Joobach, last of the Perth Tribe". In Chapter VII we read, "It was the same story everywhere, a kindness (Christian and Capitalist version), that killed as surely and as swiftly as cruelty would have done. The Australian native can withstand all the reverses of nature, fiendish droughts and sweeping flood, horrors of thirst and enforced starvation--but he cannot withstand civilisation."

"There is no hope of protecting the Stone Age from the 20th century. When the native's little group area is gone, he loses the will to live and when the will to live is gone, he dies." With the breakdown of the community, age-old tribal marriage laws and taboos, guarding instinctively against incestuous breeding also become broken down. And because, "...in every human heart there is a sort of relative conscience, so every tribesman who took his sister, mother or daughter to wife knew in his heart that he was committing a dreadful offence, and this feeling was no small factor in their quick extinction."

Thus, not only well intentioned Christian kindness, physical abuse, spreading of white man's diseases, medical neglect etc. but also tribal moral breakdown leads to extermination of native peoples, and the latter breakdown perhaps indicates the ultimate, long delayed deteriorating process of the modern industrial man and women, as the end result of continued alienation from the natural and socially created sources of life.

Among the propaganda used to discredit the Bougainville Islanders was the bit that they were a "primitive superstitious backward race of people" who actually love and revere their land (something we are invited to do with land from which we long have been alienated). And with Churchillian pugnacity these natives are prepared to defend it with their lives and to fight to repel the invaders and to "never, never surrender." (Churchill, of these people, should be might proud). So the fight was on and extra police were flown in and were lined up wearing tear gas masks and carrying batons and shields, then they "Fired tear gas and baton charged" the villagers in order to clear away the opposition to Consino Riotinto taking over "their" land and literally bulldozing the Bougainville Islanders into extinction.

### Superstition: Ancient and Modern

On the subject of superstition: Says the "ignorant superstition-ridden island natives", "we must appease the Gods of yonder exploding volcano". And this they do, in accord with their beliefs and customs, by leading the choicest of their tribal maidens right up to the very edge of this terrifying fiery furnace and then shoving these unfortunate girls down into its terrible depths. Says the enlightened but equally superstition-ridden modern capitalist to the uncritical working class: "We must protect the Holy God of Trade from the unscrupulous foreigners." And this he does, also according to the beliefs and prevailing customs, by mobilising the nation and selecting the best and fittest of its working class youth for intensive drilling and training; eventually shipping them off to international wars: During this century twice within one generation. The gaps between these major world wars are filled with lesser wars, all of which are directed at appeasing the Trade and Profit Gods.

It is true that the wage worker of average mentality has shaken off much of the superstitious view of nature and its forces. None-the-less the modern worker is

continued on page 12

## Bougainville Island (continued)

bedevilled by a host of superstitions peculiar alone to this age and which emerges directly and indirectly from the prevailing mode of wealth production and distribution. The great God Money everywhere is given royal and divine treatment--everywhere full priority. Without its benign (?) smile, nothing can be undertaken, nothing accomplished. While modern man has no superstitions regarding the nature of storms, shafts of lightning, fires, earthquakes, floods, or things related to physics or biology, he is fearfully servile to date regarding the products of his own labor i.e. the material wealth together with its intangible subtle property of being an exchange value.

For the Bougainville Islanders we are sure that their mode of life, tribal institutions customs religions etc. cannot continue unchanging in a changing world. Within their superstitions etc. are evolutionary clues valuable and of common interest to all of mankind. These may even now be in the process of exchange for modern superstitions. But as the primitive must go in order to advance the best interest of mankind, so much the modern superstitions also give way in order that the common interest of all mankind--Bougainville islanders as well as modern industrial man--be able to take the next step in social evolution i.e. socialism. Or to replace tribal communism with International Communism.

## The NDP CONVENTION

J. MILNE

The New Democratic Party held its annual convention in Winnipeg during the last week in October. To many of the delegates it was a momentous affair. To some of the onlookers it was hardly that.

Surprisingly, the word Socialism, formerly shunned in the NDF, bobbed up repeatedly during the sessions and became attached to several packages of non-Socialist ideas. Even the "emancipation of women" theme became linked with Socialism, Dorothe-Jean O'Donnell declaring, "I'm a leftist; I'm a socialist...continuing where the suffragettes left off." She gained some support and a paternal pat on the back from the delegates.

The upsurge of interest in "Socialism" centered mainly about a numerically strong group described as radicals and extremists who brought to the convention in the name of Socialism a maple-leaf-forever manifesto filled with invective against American imperialism. Answering critics of the manifesto Melville Watson, its main spokesman, complained, "To call a clear statement of socialist principle such as the manifesto anti-American was to profoundly miss the point." Laurier LaPierre echoed, "If the country is to survive it must be made independent and socialist." Others spoke similarly.

But the opponents of the manifesto also spoke in the name of Socialism. David Lewis affirmed his support for Socialism and regarded the manifesto as "intemperate." Charles Taylor, who had signed the manifesto then changed his mind, called

continued on page 13



# The NDP Convention (continued)

it "ill digested and not well understood Marxism." Sven Tommy Douglas, who probably inspired most of the anti-Americanism afflicting the NDP, spoke against the manifesto, then in common with the rest of its opponents, gave support to a substitute resolution, also anti-American, saying, "Canada would never become a democratic socialist country and would remain politically suffocated by a US-controlled corporate elite and would never become a truly independent nation until the NDP gained power."

To distinguish between the anti-Americans and the anti-anti-Americans would be a perilous venture, but there was surely a difference because the delegates stood up and were counted, the anti-antis winning handily.

It became the job of Ed (You can't win 'em all!) Schreyer, premier of Manitoba, to inject some sanity into the proceedings. He had no time to waste on terminological hairsplitting, and anti-Americanism brought no capital to Manitoba's industries. To him the job ahead was to get votes. The politician who didn't concern himself with the means of gaining power was not really a politician: "He may be a theoretician, a thinker or a saint but he isn't a politician."

The Winnipeg Free Press of October 29 reported:

"Mr. Schreyer said if someone at the convention asked how a particular approach to a problem or a phrase would go down with the electorate, he believed that person was asking one of the most relevant questions in the field of political democracy."

So it was just good political judgment that brought Mr. Schreyer into the NDP. He could as readily have been a Liberal or a Conservative and may yet become one if the changing political winds so recommend. This in effect is what he told the delegates. He was not kicked out of the party. He received a "rousing standing ovation."

These were the main features of the convention. Other matters were dealt with. An NDP government will look after Quebec and it was agreed to "invite Quebec socialists to join the NDP to build a new Canada - a Canada that would guarantee French language and cultural rights."

Indians, women, farmers, workers and Canadians will also be looked after and nationalization is to gradually elbow the Yankees away from the trough.

And somehow it will all add up to Socialism!

---

--Premier Ed Schreyer says the Manitoba government is working with Ottawa to prepare a northern development plan. Schreyer made the announcement after arriving at Churchill, a Hudson Bay port, on a two-day tour with four plane loads of businessmen and legislature members. The group includes businessmen who might expand into the north or use the port of Churchill for import-export operations."

"NEW YORK -- Manitoba's New Democrat Premier Ed Schreyer, assured a group of business men here his government has not abandoned the principles of private enterprise, also inviting the U.S. investment community to invest in Manitoba."

(The Daily Colonist, Aug. 24th./69 & Oct. 3/69)

## FEARSOME NERVE GAS

G. JENKINS

In case we are short of things to fear, the U.S. Army told congressmen recently it has enough of a single nerve gas in its chemical-biological warfare arsenal to kill the world's people many times over. One lawmaker reported that Russia may harbor an even more lethal capability in this field.

This is on top of the leading world powers' ability to accomplish the same anti-social objective in the nuclear realm, just plain, old-fashioned "explosives."

It is not to be assumed that man is going to pot. Neither is anything else to be assumed, if one wants answers to today's massive social problems. Unfortunately a lot of victims who do want answers are satisfied to assume that production for profit has always been with us and always will be. It is assumed that society is a static thing, that nothing different existed in the past and no basic changes are in prospect for the future.

There is nothing abnormal about today's destructive potential. If a farmer had a choice between plowing a field with a horse and walking plow, or a tractor and a set of plows, he obviously chooses the most efficient way to get the job done. So it is with national capitalist groups when they want to protect or extend their spheres of influence over places to sell their commodities and obtain cheaper raw materials. They naturally choose the best way and cheapest that technology will provide.

In terms of productive potential, a Socialist world is half-way here now. Plenty could be produced for the use of all at present, and world capitalism should have been extinct as the Dodo Bird by this time.

However, since the majority cannot conceive of any constructive alternative to what exists, they apparently will have to get used to that Sword of Damocles that hangs over their heads for awhile, and mesmerize themselves into thinking that the hair will never be cut.

PUBLICATION OF THE VICTORIA LOCAL  
SOCIALIST PARTY OF CANADA  
P.O. BOX 237, VICTORIA, B.C.  
CANADA

FULCRUM/FULCRUM



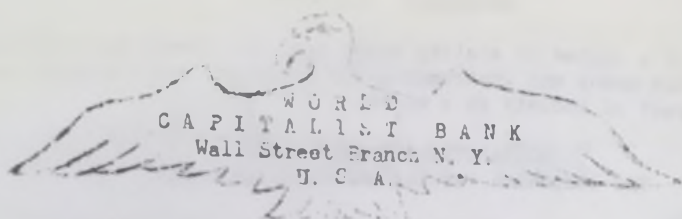
## SOCIALIST OBJECTIVE

The establishment of a system of society based upon the common ownership and democratic control of the means and instruments for producing and distributing wealth by and in the interest of society as a whole.

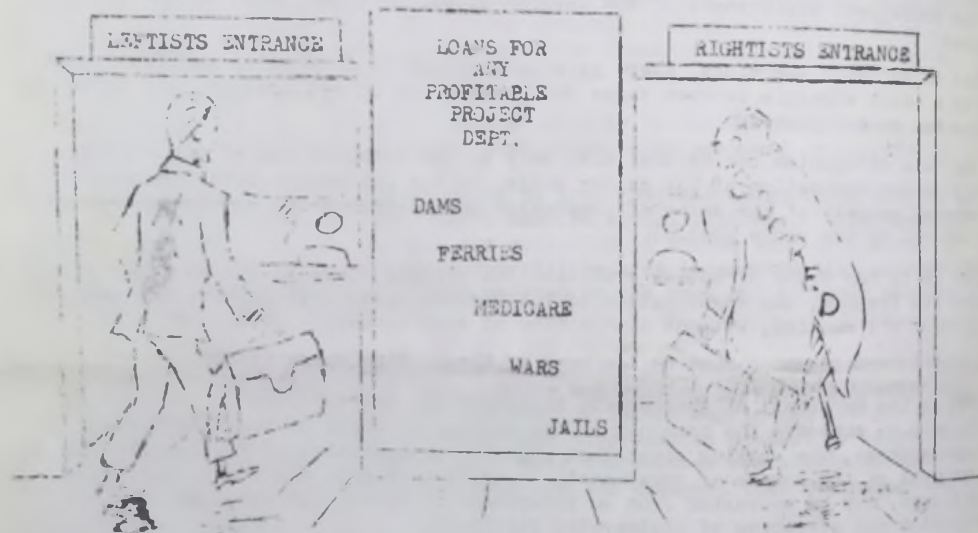
### DECLARATION OF PRINCIPLES

The Companion Parties of Socialism hold:

- 1.-That society as at present constituted is based upon the ownership of the means of living (i.e., land, factories, railways, etc.) by the capitalist or master class and the consequent enslavement of the working class, by whose labor alone wealth is produced.
  - 2.-That in society, therefore, there is an antagonism of interests, manifesting itself as a class struggle between those who possess but do not produce, and those who produce but do not possess.
  - 3.-That this antagonism can be abolished only by the emancipation of the working class from the domination of the master class, by the conversion into the common property of society of the means of production and distribution, and their democratic control by the whole people.
  - 4.-That as in the order of social evolution the working class is the last class to achieve its freedom, the emancipation of the working class will involve the emancipation of all mankind, without distinction of race or sex.
  - 5.-That this emancipation must be the work of the working class itself.
  - 6.-That as the machinery of government, including the armed forces of the nation, exists only to ~~conserve~~ the monopoly by the capitalist class of the wealth taken from the workers, the working class must organize consciously and politically for the conquest of the powers of government, in order that this machinery, including these forces, may be converted from an instrument of oppression into the agent of emancipation and overthrow of plutocratic privilege.
  - 7.-That as political parties are but the expression of class interests, and as the interest of the working class is diametrically opposed to the interest of all sections of the master class, the party seeking working class emancipation must be hostile to every other party.
  - 8.-THE COMPANION PARTIES OF SOCIALISM, therefore, enter the field of political action determined to wage war against all other political parties, whether alleged labor or avowedly capitalist, and call upon all members of the working class of these countries to support these principles to the end that a termination may be brought to the system which deprives them of the fruits of their labor, and that poverty may give place to comfort, privilege to equality, and slavery to freedom.
- LEAGUE OF DEMOCRATIC SOCIALISTS - Wien XII, Wienerbergstr. 14, Austria.  
 SOCIALIST PARTY OF AUSTRALIA - P.O. Box 1410, Melbourne, Australia; Sydney, Australia, Box 2291, GPO.  
 SOCIALIST PARTY OF CANADA - P.O. Box 237, Victoria, B.C.  
 SOCIALIST PARTY OF GREAT BRITAIN - 52 Clapham High St., London SW. 4.  
 SOCIALIST PARTY OF NEW ZEALAND - P.O. Box 62, Patone, New Zealand; P.O. Box 1929, Auckland, New Zealand.  
 WORLD SOCIALIST PARTY OF IRELAND - 53 High St., Rm. 5, Belfast 1, N. Ireland  
 WORLD SOCIALIST PARTY OF U.S. - 295 Huntington Ave., Boston, Mass. 02115.



LOW (what ever the market will bear. ) INTEREST RATES.



## READ SOCIALIST LITERATURE

SOCIALIST STANDARD  
WESTERN SOCIALIST  
INTERNATIONALES FREIE WORT (in German)  
FULCRUM

12 issues \$2.00  
15 issues \$2.00  
25¢  
8 issues \$1.00

ORDER FROM - SOCIALIST PARTY OF CANADA, -P.O. BOX 237, -VICTORIA, B.C.